171 children raised under the German authoritarianism of the turn of
858 the century did not seem as "grownup." The attitude of the Indian child, [127:235] however, is determined not only by the freedom he enjoys along with many neo-Brazilian children, but also by two other factors which make him more like the adults: (1) among the
[857] Indians, the activities of the child are much closer to those of the adults than among us and are never different in type from the work of the parents; (2) from the earliest age, the Indian child owns
[421] individual property which he and he alone may dispose of as he wishes.

857 We have already alluded above to the strict respect shown for
968 the child's property. As far as work is concerned, it may be said
422 that the Tapirapé children learn adult work through play. The boy of three already has a small bow and arrow, the size of which corresponds to his size. The girl of three already has a small sifter, the size of which corresponds to her size. Thus, the two of them go fishing like a grownup couple, with the little man shooting the fish and the little woman gathering them in the sifter. Naturally, the size of the fish is also in proportion to the size of the fishermen. When they return home, they put the little fish in the embers and roast them. Then they eat them, thus showing that a Tapirapé of three already knows how to take care of himself. As the boy and girl grow, so do the bow and sifter, until they become a man's bow and a woman s sifter when their owners reach puberty. This applies to all the implements used by these Indians, namely, clubs, baskets, pestles, spindles, and other utensils. This, however, does not mean that prior to puberty the boys participate in the economic life to the same extent as the girls, who often, while the boys loaf, help their mothers from a tender age according to their strength and to the capacities of their years and thus constitute an increasingly productive element.

857 Naturally, Tapirapé children imitate grownups in areas other
[201] than work. They soon learn the so-called automatic smile that characterizes those Indians, a certain coquettishness, and what stirs most vividly the soul of their tribe, that is, dances and songs. I saw boys from four to seven years old making dance masks for themselves with wild-banana leaves, put them on their heads, and then dance and sing in a manner corresponding to the type of mask used. In the Karajá village of Santa Isabel, I witnessed similar scenes in 1947.

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476 only by their respective owners. I do not know, however, whether
[622] the three groups we are discussing here are involved in the prepara-
[651] tion of the principal chief's garden.)

The ãntaiva of the Anantxá were the chief Tanupantxóa and
[624] Vuĭraí, and those of the Vuirantxinió were the chief Kamairá and the sorcerer--medicine man Maninohó.

476 In the old days, the boys of the tribe were divided into three
● 857 groups corresponding to the three work-groups of the men. They were called Vuanankóra, Vuirantxína, and Vuĭrantxinoí. The last one is now extinct. The boys whose fathers are Tãnãvé or Anantxá belong
[611] to the first one, and the sons of the Vuirantxinió to the second one. The third group also consisted in the past of boys whose fathers were
[881] Vuirantxinió. They say that the adolescent enters his father's work-group at his initiation and becomes a member of it for life.

The boys' groups accompany the three work-groups of the men in
[1462] all their endeavors. The female sex does not belong to this institution, for "the women and girls stay home when the men do collective work."

[98] They say that each apatxirũ group has its specific ornament
301 for certain dances, but these are usually held at a time of year when I
476 was not with the Tapirapé. The Tãnãvé wear three large red macaw
535 feathers hanging from the head onto the back. The Anantxá also wear
237 three large macaw feathers in the same fashion, but two are from the blue and yellow macaw and only the middle one is red; in addition, they wear on their arms the white breast fluff of the king vulture. The Vuirantxinió are not differentiated from the Tãnãvé. The Vuanankóra wear smaller red feathers from the tail of the macaw, hanging from the head onto the back. The Vuirantxína are similarly adorned and also wear macaw fluff on their arms.

192 Concerning the word apatxirũ, Curt Nimuendajú wrote me as follows in a letter dated February 20, 1936: "The Tapirapé word apatxirũ is the usual Tupí term for a gathering of people for a common task (ordinarily, for one of the individuals involved)." [Ed., the remainder of the quotation, p. 98 and first paragraph on p. 99, is omitted.]

476 [99] On July 30, Kamairahó invited me to go with him to the
[123] apatxirũ. On the previous day, Chief Tanupantxóa had already begun the common felling of trees with several men.

In the afternoon we walked for about an hour through the forest toward the east, until we reached the spot where people were working

6: Baldus--18 E-5 (1935, 1947) 1948 SP22 Tapirapé SP22

Plate 6.

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Fig. 11. Tapirapé children playing on the beach at Pôrto Velho.